M2512
Nishimura IV
Sat. Jan. 4, 1975

MR. NYLAND: Every~~k~~ once in a while I ask, what is the best thing to do, a little lecture or questions? And today the choice was questions. And I said yes, alright I would like people who have been in Work at least three years to ask questions. It's obvious why I ask that. I would like the level of a discussion of that kind and the kind of questions really to be based on experience of people who are sufficiently interested in trying to Work, Work on ~~oneself~~ themselves and then to ask the questions in relation to that what is not clear, or that they perhaps get stuck at a certain place not knowing what to do, and also that basing it on their own application and experience they should have much more freedom to talk about it, because if one for some years tries time after time to become clear about what is really Work and what may be the results and what can I expect, it must have a result of an opening of one's world and because of that, new facts about oneself, things you haven't seen before ~~k~~ come to the foreground and many of them, I think if a person is honest are not always understandable, or rather one starts to question, many times why certain experiences happen to be ~~and~~ or perhaps if they should be there and if so and they cannot be avoided ~~and~~ even if it is a necessity of having to acdept them, what then is the proper attitude towards them, and that then in consideration of such experiences one has thought about what kind of objective attitude could one take toward such experiences for oneself and living with that for some time, that is actually making it apart of oneself, it could become ~~some~~thing that is more and more common place because you're spending quite a bit of time in trying to develope a spiritual life or an inner life or things that are essentially of more importance and gradually realizing that many of the ordinary superficial things living on the periphery and so forth ~~are~~ is not ~~really~~ very much worthwhile and

really
lose their value. Whatever they may have had, lose their value by having to repeat them many times. And so I think I, I would like to have an exchange with people on a deifferent level, of the actuallity of Work as experienced and expeessed in certain questions. So that then you might say you give me a chance really to answer that. So that it is not always this question of, well, what do I do with Work, and what is it, and what is this 'I' and what is really impartiality and can you explain timelessness a little bit more, things of that kind. They ought to become more and more for us in this kind of a group a little more common place and you should be wanting to ask questions partly theoretical, partly perspectives, partly an application in your own daily life, in your own experience and what you ~~x~~experience as a man ~~wanting~~ wishing to grow up, to understand what is really needed for that and what ~~x~~ you can already dispense with, and what you feel that ought to be done or ought to be faced and if we actually can believe in the value of these kind of ideas as an application and give a person really more strength to be able to face conditions of life, then of course you must be able to talk about it and do away with all kind of other considerations as if you have some fear or that you don't want to say certain things in the presence of others, because you yourself feel that what you have experienced is a little too private or whatever it might be.

We talk afterall about common sense ideas applied to the possibility of developing an inner life, not an outer life. Of course it remains in existence but the inner life development is a very difficult kind of task because we don't know very much about it and each time we make an attempt we get perhaps a little step further but it is a step, step by step, it is not just ~~he~~ you can take great strides. I've said many times that whatever one hears as new or that might give a new slant of an insight or giving a person the possibility of a more of a better experience always will

take time to be digested and therefore you must really consider this as a slow process in which every once in a while you want to come in contact with that what perhaps can give you a certain direction or a clarification and I feel you owe it to yourself to do that. It will have a much greater value for the group as a whole ~~if~~ instead of me keeping on explaining and talking and perhaps adding here and there some perspectives or applications in daily life, you have to furnish really that kind of material to see where you are, ~~and~~ in what way you are up against it, or what would be advisable to do, like when one would want to talk about something that has a value and you do not know exactly where to place it in your life. So will we try it on that basis and see where we come and where we go? Who has questions of that kind?

Jim Huntington: Mr. Nyland.

MR. NYLAND: Yah?

Jim: It's Jim Huntington.

MR. NYLAND: Jim?

Jim: Yah.

MR. NYLAND: Yes, Jim.

Jim: I find myself switching, so to speak between what I feel is the approach toward Work in my feelings which I would say is related to something I would say in relation to Being. We talked about that once. And also between ~~doing~~ what my mind understands is Work, in terms of clarity. And there are periods of time for myself that have clarity and there other periods of time in which I feel a certain amount of personal growth but a tremendous amount of unclarity. And in relation to that the results of Work are insignificant. They don't seem to affect me as a personality.

MR. NYLAND: What doesn't affect you?

Jim: Work, in terms of change , which we've also talked about. I seem to look for some kind of change. Ah . . .

MR. NYLAND: Is your memory good enough that you compare it with what you

remember yourself to be a year ago in your attitude towards people, in your attitude towards the thoughts and feelings you have for yourself, in the willingness to continue, to at least, to endeavor to find a solution instead of giving up, or certain changes of that kind in a general way a different kind of psychological attiutde you have towards the ordinary problems of life.

Jim: I can place myself in that kind of perspective.

MR. NYLAND: Yah, and in that way you have to measure progress. I'm quite certain that the person who starts to become aware of himself will discover a geeat deal that he has not seen before also if as it were, Work is much more on your tonque it will be much easier to see how in certain conditions that particular attiude of seeing from the standpoint of work from the standpoint of objecivity or as we sometimes say from the standpoint of infinity, eternity - to look at oneself, that more and more there will be a desire to try to understand the solution which is deeper than an ordinary superficial kind. And I think in that sense I'm quite certain that you will find you yourself changing. Take for instance relationships you have at the present time and particularly with people you have had and you haven't seen for three or four years and you meet them. To what extent do you ~~xxxxxx~~ think, have they changed and to what extent have you changed? Or do you see a relationships you ~~had~~ have had and which at that time had a certain meaning, that at the present time you say I dont see really why I was so much interested in it because from the present standpoint it has lost its value ~~in time~~ entirely. You understand what I mean, Jim?

Jim: Yah.

MR. NYLAND: Also you must add to it the possiblity of being able to formulate easier, to be able to put certain things in words where they remained ordeinary concepts when you start to make an attempt on the part of yourself to want to formulate, you will see in that particular attempt you do make ~~wi~~ you help your mind ~~xx~~ to clarify a great deal more.

It does not mean of course that when one keeps on thinking that there are many things ~~that~~ which become even darker than in the beginning but it's mostly because of the uncovering of new things with which you are not familiar as yet. And I think as long as there is a desire to wish to find out more that you will want to continue in this direction, hoping then that ultimately all things will be made clear. But when exactly that will happen, of course no one knows and perhaps it won't happen. But one can have the wish for it and in the direction of ~~or~~ that kind of a wish one can also study the particular strength or that what you really want, segregating out of the many different kind of wishes more and more a fundamental one which has to do with the continuation of your life and an understanding of the reason why you happen to be on Earth. I think that becomes quite clear that it more and more becomes what I call a ~~Light~~ leit motif, that is something fundamental as a motivation in one's life which starts to direct and guide that what I wish to do. So that many times different experience I have become already understandable from the standpoint of a certain ~~Fam~~ similarity and there is not so much of that multiplicity, partly because of that understanding and partly because I don't live as long, as much anymore on the perifery I ~~try~~ start to live much more ~~intentionally~~ essentially. So it becomes a question of a deepeing for ones life of ~~every~~ any relationship you have with anyone and you must look at that at times when you really feel like it, to really see in what respect your relationship towards different people, your friends as well as acquaintances, or also those who are closer to you like your own family, in what way you have changed in your attitude towards them and have reached more understanding about them and perhaps even to some extent that you have much more wish of wanting to understand them for their sake. There are many ways by which one can really judge that kind of progress. How much does one lose of one's selfishness for instance? That's a very important questions because if you will allow lives of others and the consideration and the caring for other people to enter more and more into your life, naturally

your own selfish desires will have to disappear or at least will diminish The different tendencies you have, traits of your character ~~wx~~ belinging to your type of an understanding of the way you behave and have behaved and every once in a while now scrutinize it and see if it is still necessary to behave that way, that there will gradually beoome a very definite wish of overcoming the different things which you now judge not to be correct in relation to that what you believe a man should become and I think that is one of the most important ways ~~of~~ by which one can form a certain judgment of progress. Don't worry toomuch about the different things you don't understand, yet. Try to look at that what you do know and what you know much more for sure to see if that is sufficient to live with and if there are other things ~~which~~ That still have to be clarified you must consider these questions like al little debris you start cleaning it up, but you don't ~~start~~ cleaning it up all of a suddent ~~a~~ The whole bunch together. ~~You~~ You ~~xk~~ take them part by part, whenever ~~such~~ that debris becomes much vulnerable to be able to throw it out, that you really can say, I'm findished with this and I'm finished with that but that what I still have to face I have to work with. Does that answer it.

Jim: It answers it. It's not completely it stimulates me, it doesn't - It sort of arouses

MR. NYLAND: No no, I don't mean the answer that it gives you an answer to ~~het~~ the particular questions you might have. When you say stimulas that's right, because of that will give you a desire to want to find out then it becomes postive for you.

Jim: Ok

MR. NYLAND: Alright

Jim: Yes.

MR. NYLAND: Let's say it this way, if I want to look up a wodd in a dictionary because I want to use it in a certain sentence, the fact that

I find it in the dictionary, and it is defined does not mean I have the sentence already where I want to use it. Alright?

Jim: Ok.

MR. NYLAND: Yah.

Judy Freed: Mr. Nyland?

MR. NYLAND: Yah.

Judy: It's Judy.

MR. NYLAND: Yah.

Judy: I've looked back over the, over several years in trying to measure in the way that you talked to Jim and and to really see if I have been able to bring any sense of or any beginning quality of an influence of objectivity into my life and I feel as if I've reached some kind of a middle ground that you have talked about last Saturday night in which a step has not been taken and I understand that it's a very slow process and I can see that by looking back ~~over~~ at my life ~~for~~ over the last several years and I do see the changes and I do see the influence but there's some , there's some step that I haven't either the courage or the belief in myself that I can take that actually is a placing of the real emphasis on my inner life and a concentration of that in—in really looking for—for a way to bring objectivity somehow to me.

MR. NYLAND: Yah, if you believe that that step would be helpful, it is ~~very~~ worthwhile considering it. But I would not take the step until you are convinced. At the same time keep on living with it. No one will force youto have to take that step. You yourself will have to come to the conclusion that you want to do it and that depends on your conscience. If you really then want to do it and you dare it it's alright. Sometimes it may even be a step in the dark, but at least you have to positive about yourself wanting to either give up something that you now have or to acquire something you don't have as yet. But when you are still in doubt continue exactly the same way you are ~~now~~Only I say keep in contact with that what

Might be a step, ~~but~~ So that when actually the step can be taken you will prepare to do it. The only way by which one can find solutions is ~~keeping~~ by on Working and by application in a variety of conditions of one's life. This particular attitude, ~~at~~ first of impartiality and when that becomes clearer and clearer and more ~~impartaal~~ and more, the experience becomes more pure and because of that ~~it~~ since it is free from all kind of interpretations, I would say much clearer of what is ahead of me as I then perhaps will have the strength to do it. Impartiality is really the critical word, because that almost I would say will nevee end. Many times that ~~what~~ that one experiences there's always something that is attached to it, even if ~~that~~ this is just a word of describing itand before one can really say I'm free from all of that that is I've lost myself. Then you will be ready to find something else. ~~If~~ And otherwise inbetween there's always this relationship ~~if~~ that one is at zero, ~~he~~ you wants to go to hundred. There are a hundred possibllities ~~of~~ inbetween. So it ~~just~~ This shiftnig from zero to one hundred that one is engaged in. Sometimes you are at seven, sometimes by accident fourteen. Sometimes you return again to three. And gradaully the percentage of so called impartiallity can be increased. Until ~~where~~ finally you come to a point say 50 50. That I think is where a step can be taken because I do believe there is a certain progress which allows you to take a step in that direction of making determination or perhaps sometimes a committment And one has to wait until it becomes quite clear that more than half at least and I sometimes say sixty six percent should be there on the side of the positivity before I want to dare to take that committment. The reason I say sixty six is because I want to have an arrangement by which my mind and my feeling start to agree on the same thing. Usually the reason why I do not want to make up my mind and sometimes can not ~~is~~ is because my mind is not clear and may times it's interfered with by that what I feel. And sometime what the mind tells me is not the same as waht my feeling tells meAnd the whole process of objectivity really presupposesthat that what

becomes conscious and what has to have a certain partnership with a conscience has to be taught at the same time so that then mutually they start to develope. That there is no further disagreement between the two but that both will see the possibility of an ultimate sucess in actually joining. So when I say sixty-six I ~~actually~~ mean that what are those two centers which are important in my life that they become more and more acquainted with each other and gradually change over into qualities which have objectivity in them. That is the impartiality which should be in my feeling, and the simultaneity which should be in my mind. The more there is of that kind, the more they will join together as having a common aim And then at that time when it is sixty six and it is two thirds of the totality of my personality. It is almost I would say safe at that time to take a step. But don't wait for it. You just Work. It will come because you can have confidence in that what one wishes to do in Working that already certain results have given you enough ~~infm~~ affirmation that theee is a possiblity of actually ultimately achieving a certain aim that you have seen in the distance. I say again, keep on Working and don't worry about it, because at the proper time when you will be able to make the step, you will take it. Whatever that step may be . After all it may not be very important. At the same time you have to get rid of certain things that are in the way even of taking the step and sometimes taht what binds you is very difficult to give up. The further you go the more difficult it becomes and the last weight's always the heaviest. But that's in the nature of the progress. You see that?

Judy: Yes.

MR. NYLAND: There are many different ways by which one can hasten that process if one wants to. One is to devote more time to the possiblity of growth of one's inner life. Another one is to live more spiritually, that is not to spend too much time and energy in superficial

things. The other is to ask for help if one is religiously inclined. Another way is to concentrate on that what I want to do and to do it well, Because with that kind of desire there is something that will take place in me that ~~will~~ gives me much more assurance of the possiblity of achieving an aim and in the last instance it is that what I want to have for myself to be open in all kind of conditions xxx in which there is a possiblity that I can be affected. When I talked xxxxxxxx the other day about sensitivity it that that I wish to become more sensitive to that what can xxx help me in the end to make me realize or to make me understand more ~~that~~ what is actually at stake. And with that constantly or more and more in my mind and in my heart, there is no descrpancy between the two because the aim is understood by both and that therefore the energy which can be used is not divided up in fighting together but they are in reality becoming more and more the same - that they belong together. As I say there are many ways by which these kind of attitudes can become a catalytic influence for the particular person. At the same time don't forget. Don't wish to become an angel and don't wish to die. Ordinary life has still many questions for every person which have to be answered and the questions will remain as long as one is alive on Earth. They're not going to be settled that easily and you won't be able to get rid of them because there are certain traits of character that are very very deep. and Sometimes one can not really root them out. You cannot even burn them up with a torch because it is like a hydra, three others will appear. And in that sense one has to have much more xxxxx- confidence also a security, persistence wishing to find out ~~and~~ but then one goes over into a devotional state. ~~It~~ That can happen, but don't let it happen too soon, because you miss the opportunities which ordinary life still can give. Extract from them what you can in the right way but don't repeat too much. When you once have grown of ordinary life what it can give, that is as if you buy something for a certain price and then you don't have to do it again, and keep on buying the same

thing. Alright?

Judy: Yes.

MR. NYLAND: Ok

Robert Burnett: Mr. Nyland.

MR. NYLAND: Yah.

Robert: Robert.

MR. NYLAND: Yes, Robert.

Robert: I need help with something that is a question that comes out of looking at my Work and at myself last year. I would guess from what I know so far that I put most of my attention on impartiality and trying to achieve that. But something bothers me about it because I don't really have a sense in myself of a development or a growth in an amotional sense. An example of that would be last Thursday's meeting when you were talking about sensitivity. It related very much to experiences I've ~~have~~ had and it was like an affirmationbut as you developed that idea of sensitive spots you started at one point to talk about emotional development, And Kesdjan development. And at that point as is usually the case I lost track o f what you were saying becauee I couldnot relate it directly to myself. But I remain bothered because I don't really understand the position of an emotional body and I don't really have an understanding of something in myself which would correspond to that kind of an idea. I think I need to know, well probably first I need to know if I'm looking in the right direction, looking for something that I should look for and if so how exactly do I go about that?

MR. NYLAND: I think Robert, it is really quite simple. I think a person is made up of course of theee different sections. They are not ~~at~~ all developed in the same way and one or the other is a littlebit more pronounced but ther e is always a potentiality of using them in connection with each other so that out of the three there ~~it~~ can become something a little bit more harmonious. When it is a question of not understanding or that there the feeling as it were refuses to go over into emotion, then I think one has

ought to start with that what is very simple for one's present daily life in already introducing what one knows about one's feeling and as it were exercise that. It is when we talk about caring, real consideration of other people, or seeing what one can do or in your thoughts and in your feelings when you sit quietly to contemplate as it were about the totality, I use that big word, the totality of the universe. That of that what actually is as a perspective giving oneslef a certain place from which one starts to let's you might say, to observe but which in reality of course is so tremendously small in relation to that what is so large as far as our concepts are concerned that all it can do is give yo an impetus to wish to try to see what in you r own world what you can accoplish with it. If I want to develop something like a dexterity I have to give it practice. If I want to see if in my words I can introduce a feeling and it doesn't come easy becauee I'm not used to it or I don't know how to do it exactly where to place that kind of feeling, I start with very simple codditions in which I'm not afraid to lose anything and I'm not afraid of That anyone looking at me is going to criticise me. Many times I say if you want to develope a feeling then you can start with animals and really care for such an animal by yourself without anyone present. The next step simply would be to express it aloud for yourself without anyone else there and to see if you could become familiar with your voice when the voice has feeling in it and then you can start practicing with friends who really do not care because they already know you and it doesn't make any difference what you are. You have to have dexterity in wanting to do that . But this is only as far as the feelings are concerned because that is a normal gift for each person. When we talk about emotion, we really talk about something that most people don't have. And when it says in the Bible, "Love thy neighbor as yourself" we really don't consider other people our brothers and sisters and we certainly even in the group, we have our favorites and

and not favorites, and to try to put that on a basis ~~that~~ of everybody is alike therefore caring for life in such a person does not mean that I can overlook the form or their behavior in which they represent themselves so called as friends ~~of~~ and sometimes not as friends. So I think I have a very hard time introducing an emotional state and only for myself again in the first place gratitude for one's life, knowing that one is alive and has certain talents and this kind of a gratitude can become more permanent for oneself by the introduction of grace from God. It depends on the deepening of one's feeling in that direction in which then one uses the name God as Father Maintainer or even if you stay a little closer home and consider an archangel and go from an archangel to an all quarter maintainer introducing more and more the responsibility of certain levels of such being which we call spiritual and then as it were to try to associate oneself with that and at certain times tell yourself, try to behave like an angel, try to behave like an archangel, try to behave like an all-quarter maintainer. ~~That~~ It will mean that towards yourself it is necessary to use certain things ~~that~~ which are a little perhaps rusty or at least not as much used. But you have to Work for that kindo of dexterity. It applies toemotions. It applies to deep thinking in the same way. But some people are alittle bit more favored one way or the another. It doesn't matter. In the end it will all come out ~~as~~ to the same. But what onefeels ought to be either studied or given attention to, one knows the weak points of oneself When it's a question of sensitivity one becomes more sensitive by wishing to become sensitive. That is if I feel really about Bangladesh and the different people who died there and there arethree thousend or thirty thousand or more and I tried to imagine it, I cannot imagine it. At the same time I can have a feeling and say how terrible for such people just to die because there is no food and why haven't they any food and I can get excited about it and maybe I will send ten dollars to CARE. You see it is a quetion of one's own experinece ~~so~~ and to not be afraid of it. Because

there is very definately a possibility of acquisition. If one wants to acquire that kind of a within the means of a personality, it is not dependent on anything else and there is ultimatley no reason why one shouldn't do it simply because someone else hasnt got it or someone else might be jealous about you acquiring some kind of a property which they themselves would like to have. Try it out constantly wherever you are in any relation with any person. See where it is possible that you can actually can use such terminology or looking at a personand showing it through your eyes even, as an aemotinnal something which comes from the depths of your ~~thought~~ self because if you start to change this feeling into an emotional state it also has to come from something that is much deeper within yourslef and that is why I say the contemplation of God and Heaven and the universe and all the different things that are there, as ~~the~~ stars and sonstellations, certain things can appeal to you and others can't. But if you xxxke take art for instance, incertain productions, artistic productions, gifts of ~~your~~ artists who have lived before, and you are in admiration and you see certain things that are there and they appeal to you and affect you. Certain things xxxxxxx of civilizations in which you are interested and you see that archialogically or even ordinary people like the Indians or whatever it is, what is stirred within oneself about that. If you see two dogs fighting one is concerned about what is taking place and that is an expeession of lif, but xxxxx it is a misuse of life and they hurs each other. All such things can start within oneself a certain rate of vibration which we call feeling.But if it goes deeper and it is of concern of certain things which are alittle bit outside of one's domain, when youbecome interested in the poor guy who walks on the street and looks like a tramp and he apparently he hs no xxxxxx money whateoever, maybe you can give him ten dollars. But you give him ten dollars at such a time because you xxxxx never have given ten dollars and you don't give him a dollar. You just do it extra that you will remember and that kind

of memory f that kind of a thing which at such a time goes deep you will remember next time. Don't worry about the development of a Kesdjanian Body it will grow immediately when one introduces certain things which are completely unselfish, that one really wants to change egoism into altruism which takes place at the Do-Re-Mi- at Fa when there is that possibility of a development of Sol-La-Si of that particular scale. The introduction of caring for other people who perhaps you have no particular concern about and only that they are alive and apparently maybe sometimes are suffering. For that reason you can go out of your way in order to do it for yourself. Incidentally you can help someone else. I don't think the concepts are so difficult to understand. I think they are very difficult to apply and they start in very small ways by starting to care with the few words that one wants to use and use the words in such a way that ~~o~~ they become effective. You must load your words with emotion~~s~~ and not just consider them intellectual. You must see that words and sentences and the way things are being said are really carriages of certain information, not only intellectually but in a kind way if you want to introduce a feeling, particularly sometimes a friend. Or maybe for the sake of other reasons ~~x~~ to wish to be that. And most, for yoour own sake because that really what carries you is the development of yourself ~~and~~ so that you for yourself can live in peace understanding yourself whatever traits of character there are you say I do know ~~them~~ that, I don know them, but I am fighting that because I know it is not something that belongs to a harmonious man. Whatever that may be for the word harmonye means as balance for oneself and to know well enough that one is out of balance And then start with a very small thing shaking hands and holding ~~them~~ it just a little longer. One has sometimes by nature the wish to help the people you already care for. Extend it for the people you don't care for. Make yourself do it for yourself to acquire the dexterity. Even if you more or less dislike a person, do it. Not for the sake of being thanked. and Not

for the sake because the other person needs it. No, for your own sake, wishing to find out what it is that you for yourself can do by the introduction of a definite wish which then will have to make you flexible, of course the purpose is not your own development the purpose is then to help someone else and in doing it of course the accent will be on your own development. You know what I mean.

Robert: Ok

MR. NYLAND: Yah.

Robert: Thank you.

MR. NYLAND: That is right, Robert

Jane Mandell: Mr. Nyland?

MR. NYLAND: Yah.

Jane: It's Jane.

MR. NYLAND: Yah.

Jane: A friend of mine died recently, a few days ~~ago~~ ago, and I of course find myself thingking about that and ~~how~~ him a great deal and whenever I do, that feeling, or that pain is always connected with an attitude about Work. And although I know that there's a sort of purified energy that's available, a sort of emotional energy that's responding to his death, I'm wondering if I should be in some way using that condition for Work and also what is my responsibility being alive towards someone who ~~se~~ has died.

MR. NYLAND: Well, Jane, it's quite a long subject to discuss, ~~Jane.~~ really You bring out different questions. It dependes on the relationship you have with that friend. Is it a man or woman?

Jane: A man.

MR. NYLAND: A man. Whatever he represented for you and what was the meaning in your life, to what extent you felt you are grateful for his existence, having existed and that what you during the life time of such a person ~~ak~~ have done for him already, that all of a suddent you find that you cannot use the ordinary means anymore ~~of~~ of saying that you care or that

you wanted to do something for such a person and so it is entirely left to your own possibility of that what you feel you could do as if he still were there or try to see what such a person at the present time may represent. If that is clear for oneself, what ~~that~~ death really means. That if there is a chance in immagination to really become == more assured that such a person continues to exist as life but not in the form as we are familar, then it is possible as it were to talk to such a person. If it is recent, such a person who dies ~~stayed~~ stays around the Earth for about forty days in our time calculation. During that time there is a possiblity of an exchange and you have to ~~feel~~ See that ~~what~~ whatever it is you now wish for this kind of a man to accomplish further because his life on Earth is over. So he doesn't have the advantages any longer ~~so~~ that you can ~~help~~ Till him. At the same time you become concerned because you want to ~~feel~~ See that that what he is now is also continuing in the direction of becoming more and more free from any kind of a form in which life is represented. And it doesn't matter what form that is now taken in a spiritual world. It is still that what you cared for is the life itself and partly in the form in which it appeared on this Earth I think one tries to connect in some way at certain times during the day concentrating on the thought about such a person you remembet and then your thoughts should go in the direction of what is really necessary for him that you would know that he should learn. To ~~wx~~ what extent do you know him well enough. In what way he was ambitious and whatever his ideals were and to what extent he was fighting for himself also for the kind of freedom we do talk about and this time now we ~~have to leave~~ introduce Work, because that what is the freedom he also ultimatley would wish even if he diddn't know anything about objectivity, you take over as it were for him.

(What is it? Yah)

Side Two:

Mr. Nyland: If such a person was interested ~~x~~ oo in Work or in the deep affairs of life or in the possibility of a spiritual development, it would make it easier

and to the extent that he is, and was interested, to that extent you can rely that you in your thoughts about him and mostly in your feelings ~~will~~ can reach him in a certain way. But it has to be in a very definite way of helping. It cannot be in the way of expressing your loss that he not being here anymore. That was outside of your domain. You had nothing to do with it and you cannot even criticize it. You can suffer, but don't let that suffering interfere with your real wish to help such a person and the way you to help them is, to what is still the bondage?, What is there still that he was not able to do while he was alive on the Earth, what is it now that you wish for him, to be free from that kind of a bondage even when he is existing now in another level of living. And to see in what, to say it very simply, in which he failed in this life. What actually would you have liked him to become or be, have been or seen tendencies which perhaps he could have counteracted or fought against in which he failed not having overcome, that whatever you know of him which may not be entirely the truth, but at least when there is a good relationship you know enough about someone, How can you help him? By seeing and admitting that there were things ~~which were~~ in this life that he failed and you wish now to set him free. So the bondage that you have for him should eliminate ~~and~~ in give in him the freedom for that kind of development and all you can give him is that kind of a wish ~~so~~ that he in time also can see that what he ought to see and ultimatly will have to see in the sense of infinity. Try every day if you want to do that to remember him. Just five or ten minutes in that sense, what do you wish for him to become. Not what he was. What is still to be done for such a person because his life continues add to make that kind of contact within yourself by a real wish for helping and undoing any kind of selfishness on your part which could be expressed in the form of missing him or wanting him back. You understand Jane?

Jane: Yes.

MR. NYLAND: Yah.

Brian Gitt: Mr. Nyland?

MR. NYLAND: Yah.

Brian: Brian.

MR. NYLAND: Yah, Brian.

Brian: Last week you talked about sensing and you said through sensing the body can be dis/as/sociated from the feeling and the mind and therefore leave the feeling and the mind free to develope on their own. I think I understand that.

MR. NYLAND: The feeling and the mind you said?

Brian: Yes.

MR. NYLAND: Yes.

Brain: I think I understand that, but I'm not sure about how to develop those other centers although I heard some of that what you said to Robert.

MR. NYLAND: No, develop the sensing.

Brian: ~~Reexplain the~~ What?

MR. NYLAND: Develope the sensing. That's the thing you can do. All the other things will automatically disappear. For instance, if the feeling needs at the present time the body for expressing itself. When the body is satisfied by its sensing ~~and~~ as having as it were, you remember I called it a sub-center of intellect of having some kind of a quality of sensing which gives the body itself a sense of its own existence, then it is not available anymore for the expression of a feeling and the feeling has to learn a language on its own which it can do because it is free from the body. As far as the mind is concerned there is very little difficulty because the mind only has helped to give the body a sensing organ, a quality by which the body then can live by itself and fulfill it's own demands of becoming a servant and it leave s the mind completely free. It has been instrumental in the sensing in simply transporting a ~~something~~ sensing, sensation from the body to the mind and a recognition of the existence of the body itself in the process of sensing but that left the mind completely free

It was of a certain help and you might say the mind can be very happy that it has helped the body to develop. Don't consider the feeling or feeling center or emotions, or the mind. They will take care of themselves. All you have to do is give the body itself that particular kind of property

Brain: I don't really understand how they will take care of themselves.

MR. NYLAND: You don't have to understand it. You see, they will be taken care of because you are at the present time on the level of your body, You're not at the level of a consicence. You're not at the level of consciousness. So how can you help that? They only can be helped by the method we know about of the introduction of an objectivity. But then we're not talking about sensing. Sensing will not help you that way The development into Kesdjan, into Soul is subject to a different kind of a rule. Sensing is not the solution to that. Sensing is only there to make it easier for the body to exist separate from a feeling. So that then when that takes place the feeling can start to develop as a result of the influence of an 'I'. Sensing is not a panacea you know, it is just a little means of satisfying the body. It's important, of course. It belongs to it but that what is really the questions of Work is introduction of objectivity, and that applies only to the Kesdjanian potential and to the Soul potential. The body itself is not affected by an 'I' then only at the moment when it is necessary to give give itself up that is for the body itself to lose its own selflove. And that is the influence of an "I' when existing, wanting the body tp become a servan t that then the losening up, the Si-Do of that octave of. The body itself is loosened. That means freedom for the body. That comes later. That comes when one dies. Or when one dies to this Earth. You understand it?

Brain: Yes.

MR. NYLAND: You emphasize too much sensing, Brian. Sensing is very nice and good but it is such a small matter. Impartiality is tremendously

more important. And the question of understanding time is really something That you should be concerned about. Sensing belongs to the body. The body is just about finished. It doesn't grow anymore, it has no further potential. And it ends up for a harmonious man as a servant. That is it becomes subject to consciousness and conscience. They are, and they will have the upper hand. They will be the determining factor for the further growth of a man and changing from a personality ~~and~~ becoming individuality. Yah, can we leave it now?

Brian: Yes.

MR. NYLAND: All right.

Arlene Prince: Mr. Nyland.

MR. NYLAND: Yah.

Arlene: It's Arlene.

MR. NYLAND: Yah.

Arlene: I ~~wanted~~ to describe a process, something that's happening. I'm up against something in myself and I can't understand it fully. It started when I had the small group with you and you told me something then and I couldn't hear it and I listened to the tape several times more and I still couldn't hear it. It was painful for me and I know there's something in it and I can't hear it. And what happened before that time I thought that Work ~~xxx~~ was alive for me. I believed that. That there really was a taste of something that I carried into my days. And then when that happened, after that meeting, I stopped believing in my own Work. And for a couple of weeks I just stopped Working altogether and then I said, you know you can't let this go on you have to at least do something. So I started trying to work again and I have been but every so often a taste comes strongly and I know the taste of what I had before, what I believed is Work is not with me now. The strength of what I was carrying into my day and how I was using my day, I can't get that kind of potency or fullness back.

MR. NYLAND: Do youthink that that what I said actually indicated that you were not Working or did it mean that the aspect of your experience was not placed correctly? I didn't question your attempts to Work. Only I wanted to make doubly sure that you reached the right result and that it did not go over into feeling. There was a necessity of becoming free from oneself and if one continues emotionally the danger is that I become identified with that what I am doing and then I'm not Working. So if that is straightened out, if it can be more in the direction of the introduction of real freedom ~~with~~ which is impartiality, it changes the aspect and it looks as if you lost . In reality it has only been set ~~free~~ straight and there is no reason why you cannot continue exactly the same way you have been doing but now with a little more emphasis ~~on~~ on that what is non-identification That's the whole problem. Can you see that?

Arlene: A little bit, I can.

MR. NYLAND: Try to think about that because nothing is taken away and only replacing it and putting it in the right direction. And My concern was simply don't go in that direction now too much because you run off the road. It's sometimes very difficult to keep straight on the road. The road of Work. The motivation of course is the observation process itself that one has to have a wish for that, and then there are two things that have to keep one straight. One is impartiality, that what keeps you on the left side on the road because if you become partial you go off on that side. On the other side is simultaneity. If you go off you will become full of time and in connection with time, associative. And so the aim is I want to continue with observation but with these two wings which belong to me and which give me ~~that~~ the balance when I am going on this road. ~~This~~ It is as if I'm balancing myself like an airplane and there is one wing and enother. One wing is called Impartiality. The other wing is called simultaneity. And only when the two are functioning can I expect that I go straight. So when one is a little bit lopsided or foggotten, you will walk on the other side of the road. But when it is straightened out,

and the wings are in operation, then the direction is exactly the same as before and you will see that after some time you will ~~get~~ have far better results. It will give you at times far more freedom then the where you were still bound by the emotional quality which sometimes is very lovely but it is also misleading.

Arlene: Would you do something, ~~would you~~ which is just for this week to give me a task, almost to give me a momentum.

MR. NYLAND: Again, you continue now, as if from the beginning, when you remember ~~as if when~~ that you first heard about Work. You just now try to say to yourself that everything that I've done will come back again in a different kind of color but it is not useful now. And now you make an attempt of becoming aware whenever you can at certain times in your ordinary daily life. Each time that you are disturbed by these kind of thoughts, you say no, I have now Work to do which is very simple If you want to do it with the ABC, ok. If you want to do it emotionally also, alright. But there has to be an attempt actually to have a picture, to see yourself or to become aware of your body. In very simple terms. Will you do it for a week?

Arlene: Yes.

MR. NYLAND: Really Work like anyone as if you hear about it for the first time and each time there is a thought about that what you already know you simply say, no I don't really know it. I want to find out. You will go as it were through a year of schooling where You already have been schooled. Yeah?

Arlene: Yes.

MR. NYLAND: Does that explain it? Alright. Let me know in a week. Keep that picture of an airplane being balanced with wings. It's a very good picture because then I won't forget what is really necessary for the balancing of my trip. Alright?

Arlene: Yes.

MR. NYLAND: Yah, godd.

Manoucher Movlai: Mr. Nyland?

MR. NYLAND: Yah

Manoucher: Last couple of days I find out my emotion is not as active as was before in the term of Work and in my Work, my mind is active in the sense of decrystallizing me from concepts or coloration of my belief. ~~Not~~ Mr.N. In the mind. Manoucher: yes. Mr. N. yes. Manoucher: Yet, all day there is some quality within myself as the activity of my mind is going on, I do not understand how can I introduce momemnt of actual awareness in that of that, the way I was familiar with it.

MR. NYLAND: When you were familiar with it you knew actually what happened?

Manoucher: Yes.

MR. NYLAND: If there was any kind of objectivity or any objective faculty taking place as a process in your mind, you knew it was in your mind. Right?

Manoucher: Yes.

MR. NYLAND: When it needed feeling, you had enough feeling for it.

Manoucher: Yes.

MR. NYLAND: And your body simply became the object for observation. Now there's a reshaping of that what is available as energy either as feeling or emotion or as intellectual energy. The reshaping simply means that sometimes it become s more available, sometimes less available and particularly in relation to each other. And therefore it looks sometimes as if you have less feeling and perhaps a little bit more mind. In reality it doesn't matter at all because there has to be in any attempt of Work a relationship between the three centers of which the other two, the two that are potential and most important. Since the body is just nothing else but a medium for the introduction of the observation process and there has to be a relationship of, you might say the quantity of feeling as energy applied to be together in this process of observation, together with that what is the quantity of energy going in the mental direction. As long as there is a little bit of feeling, it can match a little bit of thought

If there is a little bit of thought it can match the little bit of feeling if there is more feeling available or more thought process available, it is not being used. It simply stays there. The whole purpose is, in the process of wanting to become obaservant is that there is the relationship between the three centers, in which the physical center is the one, let's say, the object. The fundamental centers are the relationship between the mind ~~and~~ functioning if possibly consciously and the between the feeling funcitoning if it can, if it is possible, conscientiously. That is all that I have to concern myself with. The rest remains extra energy which is available for my ordinary unconscious existence if I want it. But in the process of Working I'm only concerned with the possiblity of something existing which is positive and becomes different from my ordinary unconscious activity. If that is there, it all depends then on the increase of my wish which then can be matched ~~with~~ by that what is energy wavailable in my mind and then the process of deepening my wish will result in the necessity of furnishing energy from the mind more or less eqiivialent to that what is necesary to keep the process going. There will be constantly changing ~~of~~ in a person of having an avialability of energies of different kinds at different times and at different periods of progress. I would never worry about it as long as there is a positivity of something existing which I call my Work. You see that? Don't figure it out too much, Manoucher. The one thing that is needful is to possess God. That's a saying by Emike. That's all that is needed. The one thing that is necessary for a person to grow up is the wish for objectivity. Or sometimes one says, the love of God. Or that what is the realization of oneself of wanting to become part ~~of~~ and remain a part of the totality of all life. It doesn't matter how it is expressed. But whenever any such concepts become apparent in the mind it gives me a very definite posture, a posture ~~which~~ with my body which then, you might say, is ready to recive the observation rays as coming from the mind. And the posture which is emotional which has to do with the relationship of myself towards that

what actually gives me the uttimate strength as coming from above. And then the third which is necessary is just a function of transmitting information which I receive as a result of my wish and then having an awareness, that awareness is then given back to me in my mind, in my memory. The process is not so complicated. But even the least little bit of that asstimulated by as I say by the love of God, or the realization of your own life or ** even the responsibiltty which you have for your life as it is is ***** sufficient to start this process of wanting to Work going, and don't worry about how big it is or how small it is. The least little amount of light is already sufficient to give one hope that there will be more light later on. The dawn of a day already has in it the totality of a day . As the Sun will rise to its highest point. You understand that?

Manoucher: Thank you Mr. Nyland.

MR. NYLAND: Yah, it's right. Don't worry too much and don't think too much. Just Do. Each time when you can, try to remember the objectivity that is what gives you the freedom. No other indication of remaining subjective will ultimately loosen that bondage. The only way by which Subjectivity will do that with time is when one gets very old and has enough of that kind of experience. Alright?

Manoucher: Thank you.

Richard Cohen: Mr. Nyland

MR. NYLAND: Yah, who?

Richard: It's Richard Cohen.

MR. NYLAND: * Yes.

Richard: Your conversation with Brian causes a qustion in me about sensing There are times when I try to use that as an exercise. Like this morning when I feel I want to prepare in a concentrated way for Work and

MR. NYLAND: No, Richard, I wouldn't do that. I would use it if you wish as an exercise in order to give the body some kind of a property and I would stop at that particular point. When the body is able to sense and has this

ability then as I say to become knowledgable about it's own existence that's the purpose of sensing. All the other results like giving a language to the emotions all becomes secondary or as a result ~~it is~~ of this one wish of sensing. But don't start to connect sensing immediately with Work. It can go over into Work if one wants to but the exercise for sensing is purely for giving a sense of existence ~~for~~ to the body itself and that it has to do with the condition which is unconsdious and exists on this Earth only. That that what is necessary for the expression of feeling has to use another center for that language. That is an unfortunate condition of Earth but that was introduced into this Earth into the conditon of humanity in order to keep humanity asleep. That was the sole reason and it is very sucessful because it does not mean that the feeling has a free life of its own. It is constantly bound by the body and the body represents the Earth and the feeling never can fly away. So keep sensing separate. Learn how to sense.: It's very good. Your mind helps you in that way. It reaffirms the existence of your body and it is the ordinary mind that does it so there is no objectivity connected with it. Try to sense your body in many different conditions not only when youre sitting, but also when you're walking, also when youre lying down, also when ou are bending and are active with the body doing this and that, All the time sensing can remain there but it becomes a little bit more diffiucit when the body becomes engaged in a physical activity and still it is very very useful to try to use that experiment or that particular practice in order to see that sensing actually becomes that kind of a property, but that's as far as I would go with sensing. I would start Work on a different scale, Simply the acceptance of the totality of myself in theee centers and to put them to work together for the sake of an exact observation process.

Richard: Keep them separate from each other?

MR. NYLAND: I simply would consider it a separate activity. I would not connect. I would not have the sensing actually go over into an attempt to Work it can be made, it can be useful for that but ~~it~~ then you mix up the purpose. Sensing is only as I say to give the body something that it doesn't have now and for us to be able to understand the difference between sensing and feeling and also gradually use language ~~which~~ that expresses actually that what is sensing and creates a sensation, and that what is feeling and perhaps can become a sensation al probably deviding it a little bit too fine. Work is something esle Richard. Work is the develooment of something that has nothing to do with anything that exists here on Earth and only to use it for the purpose of stepping up to ~~the~~ a next higher level. With sensing you remain on Earth. You only give a little proneerty to your body. It has nothing to do with objectivity, ~~really~~ anymore. Objectivity means I want to get away from here. Sensing is that I give my body something so that I then can get away from the body. Huh, you see the difference.

Richard: I see the difference but I'm not sure that I, the way I've approached it has, in accordance with the tapes ~~xxx~~ that I've listened to about it, is always been that it required a great deal of time and energy. In light of what you're saying now, I can't place the value of doing that.

MR. NYLAND: Oh, I think it does require a great deal of energy. I didn't say that it was an easy process for the body to acquire thet new kind of a property. It does require time and energy but it is worthwhile. But the more I give to the body so that it knows of its own existence, the less it needs ~~of~~ a feeling to be used by the feeling for the expression of a feeling. So it means that the body can be much more free and also it means that the feeling is free to develope on it's own and not be bothered ~~with~~ by having the body around it's neck. So it is of great importance, but I say the process of Work ing is different in principle from the experience of

sensing. I have said once in a while that correct sensing is in the end can give impartiality, because it is a process in which the mind becomes so familiar with the body itself that there's no reason to be even identified with it, it can be accepted. But I usually don't want to say too much about it because I'm afraid, exactly, it is going to be mixed up with the process of impartiality too soon. Because the sensing itself means that I am identified with that what I sense. And I send information, or rather energy from my mind, to the part I want to sense, like my arm and my arm refracts that and sends it back to my mind, and that's a process of subjectivity that remains completely unconscious.

Richard: My experience with it has been, after I've done that I seem to be in a almost ideal kind of a

MR. NYLAND: Yeah, I think that

Richard...relatively ideal balance

MR. NYLAND: Yah, of course that's right, Richard. When you have done that you have made really a big step, you have taken a big step forward to separate the physical body from the feeling and that is ultimately the aim so you make the conditions much more conducive to really Working. Because you will find then the feeling being free in that sense from the body has a chance to develop as a result of an 'I' being present, and the creation of an 'I' then will immediately affect your wish and the wish is not encumbered by having to carry the body around. So of course you are in a much better position when you have sensed. But it is also, one can Work much better when you are in a healthy state and the two are separate activities, but one influences the other or makes condtions more conducive in the sense of Work on oneself. Yah, can we leave it? Yah.

Judith Conty: Mr. Nyland.

MR. NYLAND: Yah.

Judith: It's Judith

MR. NYLAND: Yes, Judith

Judith: I've had the experience several times recently of being in a situation where I was manifesting and a part of me realized that the way I was manifesting reflected certain traits of my character with which I'm familiar and at that point I was able to almost wrench myself free of considering what others were thinking of me at that moment and I persisted in the manifestation, I had a wish to almost go the whole hog with it. And so I think that in itself that was very valuable but I think I needed a dexterity to know really what what I could do with something like that.

MR. NYLAND: I think it's valuable because it will give you an additional means for the expression of your life. If it is valuable for the purpose of Working, that you have to consider. If it is something that is an excess amount of continuing in the form of behavior which perhaps is critical for you and perhaps don't even like, other people may not even like. It is something new. It can help you then to be reminded of Work In itself, of course it is not Work. It is just the change of behavior form. But if because of the difference which is then there, you actually could accept yourself freely, not just in your mind, but actually the acceptance of not wishing to change that what is this behavior and not even criticize ing it for yourself or even describing it. If it would be possible to be free in that sense, it would become acceptable as an impartiality.

Judith: There was that in one of the experiences, there was that quality of complete acceptance and I felt that I was more free from my personality than I ever have been.

MR. NYLAND: Yah, that's alright, Judith. That is alright. When actually that is there as a almost you're not interested even in wanting to describe it. You can accept it as a fact of an appearance as simply say it is that way and that is also me, and then become impartial to that what is, but you see there has to be also the registration of that impartiality as

a result of you existing and the acceptance of youx existing as a fact which becomes a registration within this 'I'. There has to be still that observation process and the impartiality of a fact which becomes an absolute one and the absoluteness is only registered in ~~the~~ your 'I'. But don't let's quibble about it, beaause one can go by one's feeling and have an experience of really that kind of freedom in which there is that ~~kind of~~ acceptance. I think it lasts for a short time. After that one starts to describe it. But that doesn't mean that one ~~xxxxxx~~ ~~doesn't~~ cannot experience it at that time and it was very useful for oneself. Alright, Judy.

Judith: Yeah. Is it,

MR. NYLAND: You want to use it more?

Judith: Well, I didnt consider that I was Working.

MR. NYLAND: If it gave you a good feeling of actually accepting yourself that I would call Work. When it is that true acceptance, but you know what it implies, ~~was~~ no description.

Judith: Is that a kind of situation that I can try to create-in that sense of an Awareness

MR. NYLAND: Yes, I think it is right as long as you use common sense. Because if it is some form of behavior which is a little unfamiliar and may as you said, may be criticized by other people, I think you run a risk that you perhaps for ordinary life become a little bit too strange in the eyes of others. I wouldn't do it. I would always Work and be within myself without changing in any way as far as the rest of the world is conserned when they look at me. I dont want to take on anything very special and then as it were indicate to my friends that I'm working on myself. I can do it for myself when I wish to I can stand on my head and I don't care if my friends say isn't that funny he is standing on his head and I can say yes, that's what I do in order to have that experience for myself. But when there is too much of that description or discusion or a possiblity of even criticsm I start to protect myself against it and almost I would say unconsciously and then I reduce the chance of having an

objective faculty remain in existence. Acceptance is quite right in the way we mean it, but in the way usually acceptance is taken in ordinary life it is to describe a certain situation amd I accept that situation. I don't accept myself as I am or that what I am without any description. But we can leave it at that, huh, Judy.

Jean Sharp: Mr. Nyland.

MR. NYLAND: Yeah.

Jean: It's Jean Sharp

MR. NYLAND: Who?

Jean: It's Jean Sharp.

MR. NYLAND: Jean Sharp?

Jean: Yes.

MR. NYLAND: Yes, you always have such a soft voice. Alright, Jean.

Jean: What is the difference between non-identification, is there a difference between non-identification and impartiality.

MR. NYLAND: No, I think the words can be used really interchangably. When I say identification I emphasise more that somehting of me goes out into that what I look at. and Non-identification would be that I don't do that and I keep everything within myself. When I say I'm impartial, I consider more that what is not identified with me but existing by itself. So it's a little different description but I would use one or the other as you feel like.

Jean: I mean Mr. Nyland, how can a feeling become impartial?

MR. NYLAND: How can what?

Jean: I mean, You said earlier that one's feeling becomes impartial.

MR. NYLAND: The feeling itself does not become impartial but an "I' can be impartial to my feeling. The feeling belongs to ordinary life and of course it is always identified with that what I feel,.

Jean: Yes.

MR. NYLAND: But if I observe it and 'I' observes it, if the 'I' is strong

enough that it can remain impartial in the presence of partiality then of course it is quite correct. But that is always the difficulty, that the 'I' is not sufficiently grown up so has to become impartial in the presence of a feeling. But it ultimatley the 'I' has to have that quality, to be impartial to everything of my personality. Of course that is obvious, that is the aim. Yeah?

Jean: Mr. Nyland, when I make efforts to see or to become awareof myself

MR. NYLAND: Huh, louder, louder

Jean: When I make efforts to become aware of myself it does seem as though thoughts and feelings becme a part of the body, almost. Although their qualities are different.

MR. NYLAND: No, no No. No They always belong to the body. They don't become part. They are there. What does become separtate from the body is an objective factulty that starts to function as an 'I'. Even if that is within the body the functioning of it is quite different from ordinary unconscious functioning. So the separatelon is there but your ~~thinking~~ Feeling and your ~~feeling~~ thinking process always remain a part of your physical body with ~~your~~ the organs for that purpose. The separation is not in that what exists unconsciously. The separation only becomes apparent when that what starts to develop which is now potentiel starts to ~~functoin~~ Function independently of the body and as it were that it creates within the body as I say many times another body which wan function xxxxxxx separatley from the body itself and That there is Soul body which also can function independently. Does that clarify it a little?

Jean: It clarifies it a little, yes.

MR. NYLAND: Alright. Since it is a little, at least it is positive. That was it, wasn't it.

:Yes.

MR. NYLAND: Alright, let's say alright huh. I hope you have a good Sunday tomorrow.

Drink to Gurdjieff, will you.

Trans: Adeline Green 12/77
Rough: Adeline Green 12/77
Prood: Adeline Green 12/77